

circumstances call for their exercise. their development still awaits the words and examples of forceful leaders. If reformers can be suppressed, the impulses to which they appeal will remain undeveloped. If they are permitted liberty of action, they may conjure dormant impulses into habits of mind, or ideals, which will profoundly affect the outlook and behaviour of their followers.

Thus Rousseau's doctrine of the equality of mankind found responsive echoes in the individualistic impulses, and, reinforced by convictions of injustice and suffering, it produced a new ideal which overpowered traditional notions of reverence and loyalty. In the East, where these notions are radically stronger, his creed would have been scouted as abhorrent to common sense. In France its effect was shortlived, and the people soon realized that they were unable to obey a government which they could not admire.

Amongst Anglo-Saxons convictions of equality have taken deeper root, although cultivated with less logical fervour. We may conclude that the evolution of political life is conditioned, with much strictness, by racial character.

We must not, however, ignore the power of the imitative impulse. This may lead nations to copy the institutions of other nations whom they admire, but, if we look below the surface of their politics, we shall find that, unless their imitation is supported by other

impulses. government abounds with their inconsistencies. and is of of such imperfect stability as to be shaken by trifles.

It is to be added that the exchanging of one impulse for another as the basis of government — the substitution of one ideal for another — must be a gradual process. attended with much mental uncertainty, unrest,¹ and it may be, with such a

Such as is now disturbing India where the impulse of veneration has begun to fail as a motive for submission to British authority.